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The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 25.—Vol. XIV.

Saturday, July 31, 1852.

Price One Penny.

MINUTES OF THE GENERAL CONFERENCE,

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD AT THE NEW TABERNACLE,
GREAT SALT LAKE CITY, APRIL 6, 1852, 10 A.M., PRESIDENT BRIGHAM YOUNG, PRESIDING.

(From the Deseret News.)

(Concluded from page 345.)

President Young read the hymn, "The morning breaks, the shadows flee," which was sung by the choir, concluding with, "Hosanna in the highest," like a choir of heavenly angels.

A hymn composed for the occasion, by W. W. Phelps, was sung by John Kay, accompanied by instruments:

IN DESERET WE'RE FREE.

BY W. W. PHELPS.

An earthquake seems to shake the globe,
And distant thunder jars the sea;
And every nation wonders what
Such mighty things can be;
And the lightning glares on the billowy main,
And the clouds roll up for a hurricane:—
Yet the "Mormons" shout "Hosanna!
In Deseret we're free."

There's "MENE TEKEL" on the wall,
An awful, fearful mystery;
The mobs go forth, like kings to war,
In bloody majesty;
And the strongest thrones are tumbling down,
And the cholera and old death's in town:—
Yet the "Mormons" shout "Hosanna!
In Deseret we're free."

All hands are weak; all hearts are faint;
There's shaking of the pow'rs that be;
The great to great exclaim, alas!
"Are you as weak as we?"

And the answer comes on the nimble blast,
"Yes, our glory's gone, and our days are
pass'd;"
Yet the "Mormons" shout "Hosanna!
In Deseret we're free."

'Tis joy to have a "Mormon's" faith,
Which comprehends Eternity;
'Tis joy to live in such a day,
And witness what we see;
As the nations rave, how they fly as chaff,
While the Gods in heaven do sit and laugh;—
And the "Mormons" shout "Hosanna!
In Deseret we're free."

President Young addressed the congregation in a most animating speech, after which the choir sung, "Ere long the mount of God in latter days shall rise,"
Benediction by Patriarch John Smith.

2 P.M.

Conference opened in the usual manner by singing and prayer.

Elder Orson Pratt addressed the Elders on the responsibility that is resting upon them to prepare for the morning of the resurrection, and for celestial glory, referring to the work of God in England, Denmark, &c. He was followed by Elder Orson Spencer, who felt to rejoice in the thrilling accounts that had been presented this afternoon, and realized that they were true. The people of the earth may as

well attempt to stop the progress of the rays of light as to stop the power of truth.

Choir sung, "Before Jehovah's awful throne."

Benediction by President H. C. Kimball.

Adjourned to April 7, at 10 a.m.

6 P.M.

The Seventies assembled to hear instructions from President Joseph Young, and to take into consideration the continuation of the building of the Seventies' Hall of Science.

Wednesday, April 7.

When the doors of the Tabernacle were thrown open at 9 A.M., the people rushed in as if the flood-gates of a mighty reservoir had given way, and in a very few minutes all the seats were occupied, so great was the desire of the Saints to hear the teachings of the servants of the Lord. The eight door-keepers used every exertion to seat the dense throng of anxious souls, so as to give room for all, but it was impossible; all the alleys were crowded by men standing, and many could not even be admitted at all. Several pieces of music enlivened the vast audience with their sweet strains of heavenly harmony until the Presidency arrived, when the congregation was called to order by President Kimball.

Choir sung, "Once more my soul, the rising day," &c. Prayer by Elder H. G. Sherwood. The choir sung, "Lift up your heads ye scattered Saints."

President Young then stated that the first business would be the presentation of all the Authorities of the Church.

Brigham Young was then presented as the President of the Church of Jesus Christ of Latter-day Saints; also as our Prophet, Seer, and Revelator, and our Leader in Israel; also Heber C. Kimball, and Willard Richards, as his Counsellors, and as Apostles of Jesus Christ. They were all unanimously sustained.

John Smith was sustained as the Presiding Patriarch to the Church of Jesus Christ of Latter-day Saints.

Orson Hyde was sustained as the President, and P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards

as members of the Quorum of the Twelve Apostles to all the world.

John Young was sustained as the President of the High Priests' Quorum; also Reynolds Cahoon, and George B. Wallace, as his Counsellors.

Joseph Young was sustained as the First President of all the Quorums of the Seventies; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, and Jedediah M. Grant, as his Associate Presidents. Benjamin L. Clapp having expressed many feelings which are opposed to the truth, and having been in the back ground for some time, his standing was laid over for the present, until he makes a humble confession of his folly before the Conference; and a letter was sent to him to appear accordingly.

John Nebeker was sustained as the President of the Elders' Quorum; also James H. Smith, and Aaron Sceva, as his Counsellors.

Edward Hunter was sustained as the Presiding Bishop to the Church; also Nathaniel H. Felt, John Banks, and Alfred Cordon, as Assistant Presiding, and Travelling Bishops among the people.

Lewis Wight was sustained as the President of the Priests' Quorum; also John Groves, and George Deckstader, as his Counsellors.

McGee Harris was sustained as the President of the Teachers' Quorum; also John Vance, and Reuben Perkins, as his Counsellors.

Return R. Hill was sustained as President of the Deacons' Quorum; also Andrew Burt, and Oswell Barlow, as his Counsellors.

Brigham Young was sustained as the Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, and Edward Hunter as Assistant Trustee.

Willard Richards was sustained as the Historian and General Church Recorder.

Daniel H. Wells was sustained as the Superintendent of the Public Works.

Brigham Young was sustained as the President of the Perpetual Emigrating Company to gather the poor; also Heber C. Kimball, Willard Richards, Wilford Woodruff, Orson Hyde, G. A. Smith, Ezra T. Benson, Jedediah M. Grant, Daniel H. Wells, Willard Snow, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, Amasa Lyman, Charles C. Rich, Lorenzo D. Young, Parley P. Pratt, Orson Pratt, and Frank-

lin D. Richards, were severally sustained as Assistants to President Young.

Daniel Spencer was sustained as President of this stake of Zion; also David Fullmer, and Willard Snow, as his Counsellors.

Henry G. Sherwood was sustained as President, and Eleazar Miller, John Kempton, Heman Hyde, William W. Major, Levi Jackman, Ira Eldridge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, and William Snow, as members of the High Council.

President Young remarked that this is the best hall on one floor he had ever seen in his life, as there are 2500 persons present this morning, and every one can see the face of the speaker. President Young continued to address the assembly, followed by G. A. Smith, and W. W. Phelps.

Singing. Benediction by President Young.

2 P.M.

Opened as usual. President Young laid before the Conference the amount of Tithing received, and expenditures, which was then read by William Clayton.

President Young occupied the remainder of the afternoon in preaching.

Singing. Benediction by Elder H. Herriman.

6 P.M.

The House was crowded by the Officers of the Church, when Elder G. A. Smith, Z. Pulsipher, and President Young addressed the Elders.

Thursday, April 8.

Conference opened in the usual manner at 9 A.M., when the Saints were edified with a lecture on Education, by Orson Spencer, Chancellor of the University of Deseret, followed by Z. Snow, and W. W. Phelps. President Young spoke during the remainder of the morning service, which will be hereafter published in full.

Adjourned for one hour:

When Conference was again opened; after which the following song, composed by Miss Eliza R. Snow, was sung by John Kay:—

THE SON OF GOD WILL COME.

BY E. R. S.

An Angel from the upper heav'n
The "Everlasting Gospel" brought—

The Priesthood unto man is giv'n,
Which God to Enoch taught;
And the renovation of earth is near—
The Messiah's kingdom will soon be here—
Let the Saints prepare to meet him—
The Son of God will come.

Change, cloth'd with majesty and might,
Will wield his wonder-working rod;
Till Satan yields, and truth and light
And peace are spread abroad:
Till "the pow'rs that be" shall submit to one,
And the will of God on the earth is done;
Let the Saints prepare to meet him—
The Son of God will come.

Lo! from the Rocky Mountain's height
The little stone is rolling on—
The pure in heart behold the light
Of the Millennial-dawn;
And the veil of heav'n yet will open wide,
And the Groom descend to receive his bride;
Let the Saints prepare to meet him—
The Son of God will come.

The mighty in the heav'n of heav'ns,
Who in celestial councils meet,
Await the glorious signal giv'n
When Zion is complete;
And the Gods will shout thro' the worlds
on high,
When they see him crown'd who came down
to die;
Then the Saints will shout in triumph,
The Son of God has come.

President H. C. Kimball plead in behalf of the Saints who were coming over the plains with wheelbarrows and hand-carts, when ninety-three persons volunteered to go out with their teams to carry provisions and assist them on the road.

President Young followed on the same subject; then the persons who had volunteered to go, voted to donate their services.

Thomas Margetts, and Alfred Smith were voted to take a mission to Italy; William Fotheringham to Calcutta, and John C. Armstrong, Edward Bunker, David B. Dille, Samuel Glasgow, T. B. Broderick, John Dalling, and George Fenn, to go on foreign missions.

Choir sung "The prodigal son." Adjourned to April 9, at 9 A.M.

4 P.M.

The Seventies were convened, and were seated by Quorums. Several persons were disfellowshipped, and sixty-seven persons requested Ordination, who were sustained in their applications.

Preaching by Joseph Young, Wilford

Woodruff, G. A. Smith, and others, until half-past 9, P.M.

Friday, April 9.

Conference opened in the usual form, when Phineas H. Young spoke of the different siftings in this Church.

President Brigham Young addressed the Saints on the subject of their endowments, and poured forth revelation after revelation on the subject. A most heavenly influence prevailed. He closed by shouting Hallelujah, Praise ye the Lord.

Elders John Banks, and John Young also addressed the Saints.

Choir sung, "The Spirit of God like a fire is burning."

Sister Bybee spoke in tongues, when President Young declared it to be a proper tongue, and enquired, what the nations would do if they were here; and said, if he was to give way to the brethren and sisters, the day of Pentecost would be in the shade in comparison to it.

Adjourned for one hour.

Half-past 1, P.M.

Conference opened as usual, when Patriarch Isaac Morley, Elders H. G. Sherwood, William Hyde, and President Kimball severally addressed the assembly.

Choir sung a hymn: Benediction by President W. Richards.

Adjourned till to-morrow, 9 A.M.

6 P.M.

The Elders and brethren assembled in the Tabernacle, which was completely crowded. After the usual introductory exercises, President Young preached several sermons on various subjects, the Holy Ghost resting upon him in great power, while he revealed some of the precious things of the kingdom.

Choir sung a hymn. Benediction by Elder Sherwood.

April 10.

The brethren commenced assembling outside the Tabernacle by 7 o'clock in the morning, so great was the desire to hear the teachings of the Lord. When the doors were opened at 9, the house was crowded in a few minutes.

Conference opened as usual, when President Heber C. Kimball, and Joseph Young instructed the Saints in many great and precious principles, followed by a most admirable lecture by Professor Albert Carrington, on the subject of medi-

cine, and the different medical societies, and theories, and the contradictory opinions on the philosophy of disease, and on medicine.

President Young bore testimony to the truth of the remarks, and returned thanks on behalf of the congregation.

Benediction by Patriarch John Smith. Adjourned to two o'clock.

Half-past 1, P.M.

The House was filled to overflowing, and Conference opened, when Elders D. H. Wells, William I. Appleby, G. D. Watt, William Clayton, and President Kimball occupied the afternoon, by introducing many interesting topics of discourse.

John Kay sung "The Seer." Doxology by the Choir. Benediction by Patriarch Isaac Morley.

6 P.M.

The Elders in Israel were again assembled in the Tabernacle, and heard addresses by G. A. Smith, S. M. Blair, Richard Cook, Edward Hunter, and David Fullmer. The Saints covenanted they would not have another law-suit with each other.

Benediction by David Fullmer. Congregation was dismissed at 9 P.M.

Sunday, April 11, 9 A.M.

Conference was called to order by Elder G. A. Smith, and opened by singing. Prayer by Elder W. Woodruff.

President Kimball preached to the Saints on dealing with each other as they would be dealt by, exhorting the Saints not to rob the dead. He then presented the case of Bishop Hunter, who had not been ordained to his calling as Presiding Bishop, and he was accordingly ordained under the hands of Presidents Kimball and Richards. Bishop Hunter then presented Brigham Young, and Heber C. Kimball, as his Counsellors, who were unanimously sustained by the Conference in that office.

President Kimball then presented Truman O. Angel, to be continued as the Architect of the Public Works for the Church, and he was accordingly sustained. He gave notice that the giving of endowments to the Saints would be postponed until the return of President Young from his intended exploring expedition to the south.

Seth Taft, David Pettegrew, Abraham Hoagland, David Fullmer, and Daniel Spencer, were then voted to fill the office

of Assistant Presiding Travelling Bishops in the valleys of the mountains.

President W. Richards gave notice to the congregation, that after partaking of the Sacrament in the afternoon, it was intended to call for a contribution of silver, to make the plate for a Sacramental service for the Tabernacle; and he urged on the brethren to bring in their cattle, so that the debts of the Church might be liquidated the coming week.

Singing by the Choir. Benediction by President Joseph Young.

Half-past 1, P.M.

Conference was called to order by President Young, and opened as usual.

Presidents Young, Kimball, and Richards, and Bishop Hunter, proceeded to administer the Sacrament, assisted by the various Bishops, during which many persons bore testimony to the truth—speaking in tongues, and prophesying; after which the collection was taken up, when 149 dollars were collected in silver coin, besides several pounds of watch-cases, spoons, rings, and other silver ornaments.

President Young then gave notice that from henceforth we should hold meetings regularly each Sabbath at 10 A.M. and 2 P.M., and in the evening the several Quorums of the Priesthood would assemble to receive instructions. On Thursdays the brethren and sisters would come together at 2 P.M., for prayer and supplication; and on the first Thursday in each month at 10 A.M. for the purpose of fasting and prayer, calling on the Saints to observe that day. He then notified the Saints that the raised seats on the right and left of the stand, were set apart for those Bishops who attend to the ministration of the Sacrament, for the day on which they officiate. They had this day seen an example of the administration of the Sacrament. The Bishops will hereafter take turns, having the lesser Priesthood to assist them.

This stand and the vestry are designed for those persons who speak to the congregation, and attend to the governmental affairs of the Church, and it is expected that no person will come into the stand without being first invited. After this Conference is dismissed, it is expected that the alleys and the vestry will not be crowded as they have been at this Conference.

The Bishops will be advertized of their

respective days of working, through the medium of the *Deseret News*.

Elder John Barker was voted to go on a mission to England, to preach the Gospel of Jesus Christ.

It was motioned and seconded that when Conference was adjourned, it should be to the sixth day of October, at 10 o'clock, A. M.

President B. Young then gave notice that on the last Saturday in August, at 10 A.M., there would be a Special Conference held in the Tabernacle, for the express purpose of transacting business, so that the brethren who are sent on foreign missions can travel across the plains in September, instead of going in the inclement season of the year.

On the first Saturday in July will be held the Quarterly Conference of the Seventies, in this place at ten o'clock A.M.

The High Priests' Quorum will meet here next Tuesday, at six in the evening.

Professor Orson Pratt will deliver his last lecture on Astronomy, in this place, next Wednesday evening, at six o'clock.

Choir sung a hymn. Benediction by O. Pratt.

The Saints then shouted Hosanna to God and the Lamb, Amen, and Amen, three times.

President Young then blessed the Saints in the name of Jesus Christ of Nazareth, and by virtue of the Holy Priesthood vested in him, and said, Be you blessed from this time henceforth and for ever; blessed be the Saints in their health, and in their families, their flocks, their herds, their houses, their farms, and all that pertains unto them, in the name of Jesus Christ, Amen, and Amen.

Thus ended the most glorious Conference of the Saints of the Most High in these, the latter days. Revelation upon revelation has been poured out from time to time; the spirit of God has rested down upon the Saints in every meeting during this Conference,—peace, good will, joy, and harmony have been in the breast of every person; not a jarring sound, not a discordant voice, nor even a thought, has been manifested in all the transactions of the past happy and glorious week. The heavens have smiled propitiously upon us, and the Saints have had such a season of rejoicing as can never be obliterated from the memory of those who have been the happy partakers; they enjoy a foretaste of what is in store for them, and all

are steadily preparing themselves for the day of the coming of our Lord and Saviour Jesus Christ. Amen.

THOMAS BULLOCK,
Clerk of Conference.

[The foregoing minutes are very brief,

only presenting a general view of the plan and order of the exercises during the Conference. Sermons, addresses, reports, &c., may be anticipated hereafter, as we have space to insert them.—*Ed. Deseret News.*]

HISTORY OF JOSEPH SMITH.

(Continued from page 347.)

Kirtland Mills, Geauga Co., Ohio,
January 14, 1833.

From a Conference of twelve High Priests, to the Bishop, his Council, and the inhabitants of Zion.

Orson Hyde, and Hyrum Smith being appointed by the said Conference to write this epistle in obedience to the commandment, given the 22nd and 23rd of September last, which says, "But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion, for their rebellion against you at the time I sent you."

Brother Joseph, and certain others, have written to you on this all-important subject, but you have never been apprized of these things by the united voice of a Conference of those High Priests that were present at the time this commandment was given.

We therefore, Orson and Hyrum, the committee appointed by said Conference to write this Epistle, having received the prayers of said Conference, that we might be enabled to write the mind and will of God upon this subject, now take up our pen to address you in the name of the Conference, relying upon the arm of the great head of the Church.

In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say, but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion: for "shall the children of the kingdom pollute the holy land? I say unto you, nay!"

The answers received from those letters, which have been sent to you upon this sub-

ject, have failed to bring to us that satisfactory confession and acknowledgment, which the spirit of our Master requires. We, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring her to a sense of her standing before the Most High.

At the time Joseph, Sidney, and Newel left Zion, all matters of hardness and misunderstanding were settled and buried, (as they supposed) and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a censorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchical power and authority. This came to us in Brother Carroll's letter of June 2nd. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by the command of God, and the united voice of this Church. It might not be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel rising up against their Prophets, and accusing them of seeking after kingly power, &c., and see what befel them, and take warning before it is too late.

Brother Gilbert's letter of December 10th, has been received and read attentively, and the low, dark, and blind insinuations, which were in it, were not received by us as from the fountain of light, though his claims and pretensions to holiness were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, "Thou art the man." We are aware that Brother G. is doing much, and has a multitude of business on hand; but let him purge out all the old leaven, and do his business in the spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain upon him. There is manifestly an uneasiness in Brother Gilbert, and a fearfulness that God will not

provide for His Saints in these last days, and these fears lead him on to covetousness. This ought not so to be; but let him do just as the Lord has commanded him, and then the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace.

Brother Phelps' letter is also received of December 15th, and carefully read, and it betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef, and potatoes, eat them in singleness of heart, and boast not yourselves in these things. Think not, brethren, that we make a man an offender for a word; this is not the case; but we want to see a spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure spirit in Christ. Brother Phelps requested in his last letter that Brother Joseph should come to Zion; but we say that Brother Joseph will not settle in Zion until she repent, and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as say them.

You may think it strange that we manifest no cheerfulness of heart upon the reception of your letter; you may think that our minds are prejudiced so much that we can see no good that comes from you; but rest assured, brethren, that this is not the case.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion: we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion, this once, in the name of the Lord, Repent! repent! awake, awake, put on thy beautiful garments, before you are made to feel the chastening rod of Him whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us, to domineer over you, for God knows this is not the case: our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that He will spare you, and turn away His anger from you.

There are many things in the last letters from Brothers G. and P. that are good, and we esteem them much. The idea of having "certain ones appointed to regulate Zion, and Travelling Elders have nothing to do with this part of the matter," is something we highly approve, and you will doubtless know before this reaches you, why William E. McLellan opposed you in this move.

We fear there was something in Brother Gilbert; when he returned to this place from New York last fall, in relation to his Brother William, that was not right; for Brother Gilbert was asked two or three times about his Brother William, but gave evasive answers, and at the same time, he knew that William was in Cleveland; but the Lord has taken him. We merely mention this, that all may take warning to work in the light, for God will bring every secret thing to light.

We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that he may testify to his Father and our Father, to his God and our God, that we are clean from the blood of this generation; and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with the feelings of inexpressible anxiety for your welfare, we say again, Repent, repent, or Zion must suffer, for the scourge and judgment must come upon her.

Let the Bishop read this to the Elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of Mormon; and obey it; read the commandments that are printed, and obey them: yea, humble yourselves under the mighty hand of God, that peradventure He may turn away His anger from you. Tell them that they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant.

There is one clause in Brother Joseph's letter which you may not understand; that is this, "If the people of Zion did not repent, the Lord would seek another place, and another people." Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut off, if they repent not, and bring another race upon it, that will serve him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before, so say we again, Brother Joseph will not settle in Zion, except she repent, and serve God, and obey the new covenant. With this explanation, the Conference sanctions Brother Joseph's letter.

Brethren, the Conference meets again this evening to hear this letter read, and if it meets their minds, we have all agreed to kneel down before the Lord, and cry unto him with all our hearts, that this epistle, and Brother Joseph's, and the revelations also, may have their desired effect, and accomplish the thing whereunto they are sent,

and that they may stimulate you to cleanse ~~fish~~, that she mourn not. Therefore when you get this, know ye that a Conference of twelve High Priests have cried unto the Lord for you, and are still crying, saying, Spare thy people, O Lord, and give not thy heritage to reproach. We now feel that our garments are clean from you, and all men, when we have washed our feet and hands according to the commandment.

We have written plain at this time, but we believe not harsh. Plainness is what the Lord requires, and we should not feel ourselves clear, unless we had done so; and if the things we have told you be not attended to, you will not long have occasion to say, or to think rather, that we may be wrong in what we have stated. Your unworthy brethren are determined to pray unto the Lord for Zion, as long as we can shed the sympathetic tear, or feel any spirit to supplicate a throne of grace in her behalf.

The school of the Prophets will commence, if the Lord will, in two or three days. It is a general time of health with us. The cause of God seems to be rapidly advancing in the eastern country; the gifts are beginning to break forth so as to astonish the world, and even believers marvel at the power and goodness of God. Thanks be rendered to His holy name for what He is doing. We are your unworthy brethren in the Lord, and may the Lord help us all to do His will, that we may at last be saved in his kingdom.

ORSON HYDE.
HYRUM SMITH.

N.B.—We stated that Brother Gilbert knew that William was in Cleveland last fall, when he was in Kirtland. We wrote this upon the strength of hearsay; but William being left at St. Louis, strengthened our suppositions that such was the fact. We stated further, respecting this matter, or this item, than the testimony will warrant us. With this exception the Conference sanctions this letter..

This winter was spent in translating the Scriptures; in the school of the Prophets; and sitting in Conferences. I had many glorious seasons of refreshing. The gifts which follow them that believe and obey the Gospel, as tokens that the Lord is ever the same in his dealings with the humble lovers and followers of truth, began to be poured out among us, as in ancient days;—for as we, viz.: Joseph Smith, jun., Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, Hyrum Smith, Zebedee Coltrin, Joseph

Smith, sen., Samuel H. Smith, John Murdock, Lyman Johnson, Orson Hyde, Ezra Thayer, High Priests; and Levi Hancock, and William Smith, Elders, were assembled in Conference, on the 22nd day of January, I spoke to the Conference in another tongue, and was followed in the same gift by Brother Zebedee Coltrin, and he by Brother Wm. Smith, after which the Lord poured out his Spirit in a miraculous manner, until all the Elders spoke in tongues, and several members, both male and female. Great and glorious were the divine manifestations of the Holy Spirit. Praises were sung to God and the Lamb; speaking and praying, all in tongues, occupied the Conference, until a late hour at night, so rejoiced were we at the return of these long absent blessings.

On the 23rd, we again assembled in Conference; when, after much speaking, singing, praying, and praising God, all in tongues, we proceeded to the washing of feet, (according to the practice recorded in the 13th chapter of John's Gospel,) as commanded of the Lord. Each Elder washed his own feet first, after which I girded myself with a towel, and washed the feet of them all, wiping them with the towel with which I was girded. Among the number, my father presented himself, but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the Priest's office until Christ comes, &c. At the close of the scene, Brother Frederick G. Williams, being moved upon by the Holy Ghost, washed my feet in token of his fixed determination to be with me in suffering, or in journeying, in life or in death, and to be continually on my right hand; in which I accepted him in the name of the Lord.

I then said to the Elders, As I have done so do ye; wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin wilfully after they were thus cleansed, and sealed up unto life eternal, they should be given over unto the buffetings of Satan until the day of redemption. Having continued all day in fasting, and prayer, and ordinances, we closed by partaking of the Lord's supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank;

and were filled; then sung a hymn, and went out.

I completed the translation and receiving of the New Testament, on the 2nd of February, 1833, and sealed it up, no more to be opened till it arrived in Zion.

AN EPISTLE

Of the First Presidency, to the Church of Christ in Thompson, Geauga County, Ohio.

Kirtland, February 6th, 1833.

Dear brethren,

We salute you, by this our epistle, in the bonds of love, rejoicing in your steadfastness in the faith which is in Christ Jesus our Lord; and we desire your prosperity in the ways of truth and righteousness in the bowels of Jesus Christ, praying for you continually, that your faith fail not, and that you may overcome all the evils with which you are surrounded, and become pure and holy before God, even our Father, to whom be glory for ever and ever. Amen.

It has seemed good unto the Holy Spirit and unto us, to send this our epistle to you by the hand of our beloved Brother Salmon, your messenger, who has been ordained by us, in obedience to the commandments of God, to the office of an Elder to preside

over the Church in Thompson, taking the oversight thereof, to lead you and to teach the things which are according to godliness; in whom we have great confidence, as we presume also you have, we therefore say to you, yea, not us only, but the Lord also, receive you him as such, knowing that the Lord has appointed him to this office for your good, holding him up by your prayers, praying for him continually that he may be endued with wisdom and understanding in the knowledge of the Lord, that through him you may be kept from evil spirits, and all strifes and dissensions, and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Brethren beloved, continue in brotherly love, walk in meekness, watching unto prayer, that you be not overcome. Follow after peace, as said our beloved brother Paul, that you may be the children of our heavenly Father, and not give occasion for stumbling, to Saint or sinner. Finally, brethren, pray for us, that we may be enabled to do the work whereunto we are called, that you may enjoy the mysteries of God, even a fulness; and may the grace of our Lord Jesus Christ be with you all. Amen.

JOSEPH SMITH, jun.
SIDNEY RIGDON,
F. G. WILLIAMS.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 31, 1852.

PROGRESS OF THE WORK OF GOD.—The progress of the latter-day work among the nations of the earth is truly cheering to the Saints, while at the same time it becomes alarming to the fearful and the hypocrite. The glorious intelligence from Switzerland, which we are enabled to lay before our readers in the present Number of the STAR, is another testimony of that truthful saying of the Apostle Paul, when he perceived that God was no respecter of persons, but that in *every nation* he that feareth Him, and worketh righteousness, is accepted of Him. Here we find the native sons of Switzerland sending forth their testimony, and causing it to commingle with the testimony of hundreds and thousands from many nations and tongues, that God is with them in power, demonstrated by the gifts of the Gospel, as proclaimed by His servants, and enjoyed by those who walk in the *light of truth*.

This luminous principle has once more burst forth in all its majesty, penetrating the dark clouds of superstition and bigotry, by which it has been so long veiled from the earth, the remotest corners of which are now destined to behold its glory: and because men have lived so long in darkness, that they cannot look it in the face, they stand afar off and wonder at what has happened, and by what mystic power it is that these Latter-day Saints can climb up-hill so rapidly, forcing their way through the

opposing elements of prejudice and persecution, and increasing with unparalleled rapidity.

They have had to climb the hill from the first; the current has always been against them, and they have had to launch out upon the sea of time against the tide of influence and popularity, which has incessantly beat upon their path; but notwithstanding all this, in all respects their course is upward and onward. With a strong nerve and steady eye they look *up* for light, while the world look *down* for the opposite; and when we hear them say that the "Mormons" are all going to hell, we are led to ask if they have really got all principles so reversed, that the road is henceforth down to heaven and up to hell, for surely if there is a people in this world who travel an up-hill road, it is the Latter-day Saints.

But, notwithstanding all the calumny and vituperation that have been heaped upon the Saints, the persecution and death that have awaited them from the day of their birth, (spiritually,) and every opposition that wickedness could invent, they are rapidly increasing and becoming notorious in the earth; and the power of truth is made manifest to the world in the irresistible influence it is acknowledged to have over the honest and industrious, the virtuous and good.

At present the Saints are being particularly noticed by every grade of society in this country. The learned and the noble, with Reverends not a few, are all in commotion, and cannot understand why it is that "Mormonism" carries with it such a captivating influence among the people; the hope which they have so fondly cherished, that it would come to an end of itself, has died away, or been supplanted by despair. The reports of "Rebellion in Utah, Murder, Polygamy," &c., &c., which have been almost heralded by every print, wafted on every breeze, and lisped by every tongue, have only served to agitate and excite the public mind, and bring truth before them, where it could be investigated; and the result is, that the purity and sublimity of the glorious Gospel of our Lord and Saviour Jesus Christ present such a lovely picture to the reflecting mind, and throw around the heart such a sacred halo of conviction, that no impurity can be associated with such a holy, heavenly scheme. It is loved, cherished, and embraced by the virtuous and the good, while it is only despised by the corrupt and the damned.

It is frequently remarked by observers, that wherever the doctrines of the Church are introduced and taught by the Elders, a withering blight or deadening influence is felt by the people *who receive them not*, and in proportion as they listen to their teachings, they conceive a dislike to all religious systems with which they have before been acquainted, even though they may not be inclined to embrace the principles which are taught by the Latter-day Saints. This admission is often made by those who watch and direct the public mind; and because of this the Saints are looked upon by the multitude as not only a pest, but a curse to society; hence the clergy, and others who influence the public mind, are soon arrayed against them, and the strongest opposition is offered that the biased public can be made to support. This admission, however, is a just one, and is of itself one of the strongest evidences of the truth of their ministry. In this respect, the world virtually admits the truth and power of the Gospel, as taught by the Saints, and can justly be condemned by their own words if they reject it.

Such were always the effects of the preaching of the Gospel, wherever it was proclaimed by an authorized minister of God; it savors of life to those who receive it; and death to those who disbelieve. It is not only the power by which men are saved; but the power by which they are condemned. Hear what the Saviour says,—He that *believeth* and is *baptized* shall be saved, and he that *believeth not* shall be

damned ;" hence says the Apostle, "It pleased God by the foolishness of *preaching* to save them that believe."

This is not the case with the many Protestant systems of religion which have attained to such a degree of popularity in the world. However diametrically opposed in the most prominent features of their faith, involving the final destiny of man, they have flourished side by side, and neither have gained the supremacy, simply because their words have not the power of life or death. Their weight in either scale is not discernible. Still all claim to be right, all admitting the right of each other's claim, which places all on an equal footing. Opposing faiths and corresponding works are justified, which is the cause of dissension and confusion, and has in all ages been a fruitful source of misery, persecution, and death ; and because of it rivers of blood have been made to soak the earth, and all this by the sanction of those who profess to be ministers of him who said "*Except ye are one ye are not mine.*"

While there is a variance in faith, there is a difference in works, for faith is the principle of action ; and if there be a difference in works there must be a difference in rewards, for every one shall be rewarded according to their works. Hence men who differ in their faith and works for salvation, must also differ in glory as their final reward. They cannot be made partakers of the glory of God, for that is one glory, even as the glory of the sun is one. They only who are one in faith, one in ordinances, one in covenants, and one in power, even the power of the Holy Priesthood, can ever inherit the glory of God as a reward for their earthly pilgrimage.

This fact is forcibly impressed upon the mind of the reader through all the sacred writings of the Prophets and Apostles. There is but one faith recognized by the Gospel, and that never compromises with the faiths of men. Christ has no fellowship with Belial, neither the faith of Christ with the many faiths of the world ; no more than righteousness has with unrighteousness. No man can love the one and serve the other. They are so much at variance, that when they come together there is a strife at once, and it is inevitable.

Because of the truth of this principle, the world has always been at war with the Saints of God. Because Jesus would not admit of more than one religious faith he could not live upon the earth, but was persecuted by every religious (?) sect, and finally put to death ; because of this, the Latter-day Saints have become the persecuted of all denominations, and their Prophet put to death. Query, What will be the difference between the reward of this generation and of that ? Their works agree ! The most inveterate enemies of the truth, after having been among the Saints, admit from their own experience that they are God-like (one), yet they despise this holy principle, and would feign destroy its influence from the earth, for contention is an ingredient as essential to their existence, as the oxygen of the atmosphere we breathe is to life. No man can mingle with the true Saints of God, and be sustained at the same time in any manner of iniquity ; hence they become a terror to the evil doer, and the wicked flee when no man pursueth.

As the work of God increases in the earth, and His power is exercised among men, the enemy will exert his power against it ; and as men become acquainted with the fact, and are thoroughly convinced that God has set His hand to deliver the earth from the power of Death and the Devil, and become so corrupt that they will not take a part in that work, they will be given up to the power of the Devil, and he will use them at his pleasure, and through them will resist the work of redemption to the uttermost. From henceforth the line will be more perceptible between the two parties, and the Saints of God will become more and more despised and persecuted

by their enemies, just in proportion as they obtain faith and power with God, until the day that the righteous shall not be found among the wicked, but being *gathered* into the garners of the Lord, the tares shall be burned.

INTERESTING FROM SWITZERLAND.

HEALINGS BY THE POWER OF GOD.

Liverpool, July 6th, 1852.

Dear President Richards,—I have hastily translated the following extracts of a letter which I received yesterday from Switzerland. If you consider them worthy of a place in the *STAR* they are at your disposal. To the Saints in England, although they have witnessed the power of the Lord in so many and diverse ways, these items may not be altogether uninteresting; to our brethren in that nation they are a source of great joy. For my own part, I rejoice that the Lord has manifested to my brethren that they are not alone; and also that such a man as Eld-r Stoudeman, who has spent the best of his life in spreading the false principles of worldly wisdom, now turns to the Lord with the humility of a little child, and seeks His wisdom and power to gain his salvation.

I am, dear brother, yours very affectionately,

T. B. H. STENHOUSE.

Lausanne, June 29th, 1852.

My dear Brother Stenhouse,—According to your invitation I visited Geneva, on Sunday the 27th instant: Brother Bal-lif accompanied me. At the particular request of our brethren we stopped a day longer than we at first intended. I have reason to believe our visit has done much good; for myself I felt that the Spirit of God was with me. In the meeting, when we partook of the Sacrament, I bore testimony of the influence of the Holy Spirit on him who seeks it with perseverance, of which I have experienced the happy effects, also of the knowledge I have acquired, of the order of the kingdom of God, of my faith and confidence in the dispensation given to man in these last days through Joseph Smith, as being in reality the dispensation which the Scriptures foretel; that I was a partizan of socialists and democrats during ten or twelve years, and a warm propagator of Cabet's communist ideas, but I had found and received in the Church of Jesus Christ of Latter-day Saints, much beyond all I ever thought or desired in this life, with the certain hope of divine happiness in the life to come. My testimony made such an impression upon all, that at the moment named for our departure, they begged of us to stay longer, which we did with pleasure and profit.

We have also, my dear brother Stenhouse, received spiritual blessings. Our heavenly Father has witnessed to us His presence in the Branches of His Church at Geneva and Lausanne. Brother Morel frequently visits a lady who purposes to be baptized. This lady is the mother of four or five children, one of whom is weak-minded, almost an idiot, and had never walked, and its twisted, drooping, powerless limbs banished the hope of its walking for a long time. Brother Morel, touched with compassion at the fate of this poor child, put his hand to his chin as he sat on his mother's knees, and, regarding him with attention, recommended him to the grace of the Lord, that He might have pity upon him. Well, dear brother, the child walked next day! The mother says, to those who wish to understand how her child has walked, that seeing brother Morel pray, she had faith that something good would come to her child. We are all filled with joy at it as you may believe.

Sister Stenhouse will have told you, in her letter, how your poor little Clara was afflicted with an intermittent fever. She invited me to administer to her with holy oil, which I did twice, asking our heavenly Father, in the name of His son Jesus Christ to heal her, and to give us a testimony that He was with us. Well, my brother, your Clara, since then, has been

quite well, for which, glory be to God, who remembers us, who are among the small things of His Kingdom. I am filled with joy, gratitude, and confidence. I assure you these two facts have strengthened our brethren and sisters, and caused those out of the Church to think seriously also.

I have seen Mr. Fasnacht at Geneva. He appears completely changed; he has renounced politics, and all such things, which proves to me that our principles have completely shaken him. I have not been able to speak with M. Déglon, as he has changed his residence. I had the opportunity of speaking a long time with the director of the Normal school of the Canton; he desires much to have an interview with you. Monsieur le Préfet, whom you know, wished to have our pamphlets; I have given some to him, together with "L'Etoile du Déseret." Another gentleman, a cotton manufacturer, after having read the "Voice of Joseph," &c., told me that he believed the discovery of the plates was true, for there was nothing there contrary to the Scriptures. May our heavenly Father send His Holy Spirit to these persons, that they may be enlightened, and bear their testi-

mony, which I ask in the name of His Son Jesus Christ. Amen.

I cannot understand a church, nor a social body without order and without a hierarchy, otherwise this Church would be perfectly similar to the churches of the soi-disant Christians. God cannot wish that. He who enters freely into this Church, recognizing the dispensation by Joseph Smith, similar to those by the ancient Apostles and Prophets, ought, it seems to me, to understand that; if not let him ask of God, and He will give him to understand this perfect order in which every one rests perfectly free. I, republican socialist as I was, have sought and found, in this Church, an order so grand, and so beautiful, that all my susceptibilities are satisfied, more, than satisfied, for it is the only system that can save humanity, and secure its happiness upon this earth with the assurance of the life to come. Every other system can only come from the enemy of God and of man, and can only be developed in us by means of our pride.

Adieu, my dear brother Stenhouse.

Your affectionate brother,
FRANÇOIS STOUDEMAN.

ALARMING OCCURRENCE.—REMARKABLE INTERPOSITION OF PROVIDENCE.

(From the *Liverpool Mercury*, of July 16.)

Newport, Tuesday.—Last evening an alarming accident occurred in this town, which occasioned the most frightful apprehensions as to the safety of nearly four hundred men, women, and children.

The Latter-day Saints, who form a very large proportion of the population in Wales, have been holding their "Conference" here within the past few days. To this gathering had assembled many of the "Elders" of the fraternity, some of whom have held rank as "Prophets" on the banks of the Salt River (Lake). Great preparations were made to celebrate this Conference on an extensive scale; and, among other means, it is said that promises had been held out and believed in by the too credulous Welsh people, that "miracles would be performed!"

Yesterday afternoon a large building

named the Sunderland-hall, in which the body had held their services for a long period past, was filled to overflowing by the members of the sect, and their families, who reside in Newport, together with considerable numbers of the people from the hills, the colliery, ironworks, &c.

It is supposed that about four hundred persons were here assembled, about to join in partaking of tea after one of the services of the day. Several Mormon Elders had given out the blessing, and some hints were thrown out that that day might witness some of the great and miraculous powers of the Saints. Scarcely had tea been commenced, when, without a minute's warning, exactly one-half of the lofty and heavy ceiling of the building fell with a sudden crash. For a moment all was blinding and confusion; then suc-

ceeded the most appalling shrieks and the most terrifying clamour; and amidst the din and horrible confusion that ensued people rushed from all the surrounding houses, apprehending that some great calamity had occurred. Fearful screams were again heard bursting forth; presently the windows of the hall were dashed out, and the affrighted creatures within flung themselves through the broken sashes to the ground below; some were observed clinging with extreme tenacity to the window frames and sills, apprehending death within, and fearful of mutilated limbs if they fell. The doors were burst open from without as well as the piles of people heaped upon one another inside permitted, and ingress being at length obtained, the sight that presented itself was enough to appal the stoutest heart—beams and rafters, whole patches of ceiling, amidst clouds of dust, lying upon scores of people; while the tea-tables, affording protection to many, were crowded below with numbers crying aloud for mercy, for protection, and for a miracle to save them. The upper end of the hall, where the Elders had been seated, was

unhurt—the ceiling above their heads was unbroken. Immediate exertions were made, and in the course of an hour the wretched creatures were all extricated from the ruins, and on a minute search being instituted, not one was found missing; and, what is still more remarkable, although the beams and rafters were heavy, and some with huge pieces of entire ceiling, fell directly upon the tables, and others in a direction that appeared to ensure inevitable death, not a single Mormon was injured, though it was intimated that two or three unbelievers, who had gone thither to revile and sneer at the true followers of Joe Smith, received slight injuries, which may serve their consciences as remembrancers.

When the party were all extricated, another hall was obtained, and there the remainder of the evening was devoted to an ovation to the Elders and the Prophets who had wrought the anticipated miracle of causing a ceiling to fall upon the heads of the Saints without injury.

The occurrence has occasioned a remarkable sensation in the town.

VARIETIES.

MARRIAGE, with peace, is the world's paradise.

LEARNING is wealth to the poor, and an ornament to the rich.

MEN will wrangle for religion; write for it; fight for it; die for it; anything but live for it.

To be faithful to the present moment, hour, day, and its state, is a weighty matter, and demands most serious consideration.

MOTHERS.—Every woman was made for a mother; consequently, babies are as necessary to their "peace of mind" as health. If you wish to look at melancholy and indignation, look at an old maid. If you would take a peep at sunshine, look in the face of a "young mother."

"I wish you would not smoke cigars," said a plump little black-eyed girl to her lover.

"Why may not I smoke as well as your chimney?"

"Because chimneys don't smoke when they are in good order."

He has quitted smoking.

IRON PAPER.—At the Prussian Industrial Exhibition, Count Renard, a large proprietor of ironworks, exhibits sheet-iron of such a degree of tenuity that the leaves can be used for paper. Of the finest sort, the machinery rolls 7,040 square feet, of what may be called leaf-iron, from a cwt. of metal. A bookbinder of Breslau has made an album of nothing else, the pages of which turn as flexibly as the finest fabric of linen rags. As yet no extensive application for this form of the metal has been found, but the manager says the material must precede the use for it. Perhaps books may hereafter be printed for the tropics on these metallic leaves, and defy the destructive power of ants of any colour or strength of forceps. We have only to invent a white ink, and the thing is done.—*Leeds Mercury*.

A KNOWLEDGE of our duties is the most useful part of philosophy.

ALWAYS be good natured. A few drops of oil will do more to start the most stubborn machinery, than all the vinegar in the world.

If you will have a constant vigorous health, a perpetual spring of youth use temperance.

USEFUL knowledge can have no enemies except the ignorant; it cherishes youth, delights the aged, is an ornament in prosperity, and yields comfort in adversity.

By relying on our own resources, we acquire mental strength; but when we lean on others for support, we are like an invalid who, having accustomed himself to a crutch, finds it difficult to walk without one.

EMIGRANTS ON THE WESTERN PLAINS.—From an account kept at Fort Kearney, from the time the first emigrants passed, until the 29th of May, and from that time, according to Mr. Collin's own notes, until his return here, (Independence,) the 11th of June—there had gone over the roads from this place and St. Joseph, 16,362 men; 3,242 women; 4,266 children; 5,325 wagons; 6,538 horses; 4,606 mules; 1 hog; 59,392 cattle; 10,523 sheep; from 100 to 150 turkeys; 4 ducks, and 2 Guinea fowls. Beside this number of living beings on the road, it is known that very many more were on the routes North, those leading out from Council Bluffs and old Fort Kearney. No estimate of them will reach you, unless it be from Fort Laramie.—Correspondence of the *Missouri Republican*.

HOME MANUFACTURE AND MACHINERY.—Since the first of last October, I have worked up 30 weight of wool for my own family use, into cloth and stocking yarn, and I have woven for customers, besides my own work, 58 yards of plaid cotton, 66 yards of plaid linsey, and 73 yards of plain linsey; and I have also woven 160 yards of carpeting, of which I have doubled, and twisted, and coloured the warp for 64 yards; making the number of yards of cloth that I have woven, in all, 357 yards.—SARAH BYINGTON. * * * There are four looms and twenty-eight spinning wheels in operation in this ward; and 1247 yards of cloth have been made the past year, besides several hundred yards woven for brethren who do not live in the ward. We have some music in North Canyon Ward.—JOHN STOKER. * * * Governor Young has a *pocket knife* made in the Valley, good enough for Congress. Joseph Buxton, maker. * * * I thrashed, with a machine of my own make, on the American Fork, 137 bushels of wheat in two hours and fifty-seven minutes.—HIRAM MOTT.—*Deseret News*.

RESTORATION OF THE TRUE GOSPEL.

*Composed for, and recited at, the Festival held in Bold Street Chapel, Liverpool,
July 5th, 1852.*

By ELDER R. H. FRENCH.

The "light of truth" increases more and more,
And spreads triumphantly from shore to shore.
The heart, in warm and gushing songs of praise,
Must celebrate its birth in latter-days,
And, animated with its potent fire,
Its triumphs tell upon the living lyre.

The time has dawned when truth again should rise,
Borne by a mighty angel from the skies.
That precious thing, th' eternal Gospel plan,
With all its gifts conferred of old on man,
Has been restored; and man exulting sees
The grateful seed, once scattered on the breeze,
Bearing celestial fruit o'er land and sea,
And flourishing, despite the tares that be;
And long and mighty will its power yet wield,
Till error and oppression to it yield.